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GOD's Judgments considered, as to their Nature, and End; and the Use that should be made of them.

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SERMON,

Preach'd at the

PARISH-CHURCH

OF

St. Olave, Hart-Street,

On the 17th of December, 1745.

Being the FAST-DAY on Account of the WAR.

By E. ARROWSMITH, M. A.

Published at the Request of those that heard it.

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GOD'S commandments are to love the Lord
our God and our neighbor
as ourselves.

A

ST. MARK'S

PARISH CHURCH

OF THE

DIocese of New York

ON THE 1st of January 1880

the first day of the year

BY THE REV. JOHN M. J. J.

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ISAIAH, chap. 26. ver. 9.

*For when thy Judgments are abroad in the Earth,
the Inhabitants of the World will learn Righteousness.*

THOUGH the Occasion of these Words was different from that which we are now met upon, the Prophet designing it as Part of an Anthem of Praise for God's Mercies, whereas we have been presenting our Supplications, if so be it may be a Means of averting his Displeasure; though the Occasion of the Words I say is different, yet as the Sense they contain is suitable enough to our Circumstances, I have therefore pitched upon them in order to draw something from them which may be useful.

There is no Difficulty in the Words, nor have the Criticks, so far as I have observed, been at all trying to alter or amend them; only *Maldonat*, instead of *will* would rather read *should*. And then the Words will run thus: *When God's Judgments are abroad in the Earth, the Inhabitants of the World should learn Righteousness.*—And this being a Reading that the Original will bear, and being what suits my Design better than the other, I shall for this Reason give it the Preference; and therefore take Occasion from the Words to shew you in the

First Place, What we are to understand by God's Judgments.

Secondly, The End wherefore these Judgments of God are sent. And then

Thirdly, To shew what ought to be the Behaviour of a People to whom they are sent, under them.

First then I am to shew what we are to understand by God's Judgments. Now hereby I take it is meant any of those severer Dispensations of Providence, such as Sickness, Poverty, Disgrace, and Oppression, that may befall private Persons; or those more terrible ones of Plague, Famine, or War, that befall Nations or publick Bodies of Men. Only I think that to give us the fuller Notion of the Matter, there should be something Great, something that commands Attention, that should always accompany what we call a Judgment; since though every Evil that afflicts us is an Act of God, and a Token of his Displeasure, yet only great and unusual Events, which rarely happen, and when they do, are apt to amaze and astonish us, these only are to be called by that awful Name of Judgments.

It is not at all necessary to their being look'd upon as Judgments, that they should be brought about by Ways to us strange and unaccountable; for many of those Calamities which befell the Children of *Israel* might by any prudent Man of those Times, have had good Reasons assigned for them, since they happened just as other Things do in the orderly Way of Cause and Effect, and yet are expressly called in the sacred Text the Judgments of God upon them. Thus the long and tedious Famine in the Time of *Naaman* the *Assyrian*, very likely was brought about as other Famines are, by great Droughts and inclement Seasons; the Winds might keep long some particular Course, and the Sun might scorch up every green Herb, and then some very shrewd Observer might say,

say, if the Heavens are Iron, what Wonder the Earth should be as Brass? And yet this was all by the special Direction of Almighty God; 'twas he that gave this Law to second Causes, and made them thus to follow one upon another, as appears from 2. Kings, viii. 1. Where the Prophet *Elisha* spake unto the Woman whose Son he had restored to Life, saying, *Arise, and go thou and thine Household, and sojourn wheresoever thou canst sojourn, for the Lord hath called for a Famine, and it shall also come upon the Land seven Years.* — And so again in the Plague in *David's* Time, it is possible enough, the People were sick, felt Pain, had bad Pulse, feverish Blood, and such outward Symptoms as were sure Indications of immediate Death; 'tis likely too some Places might be more remarkable for Health, and others where it might rage with a greater Violence, and cut down young and old without Distinction. And had this happen'd in our learned Age, we should presently have had System upon System, and it would have been shewn to a Demonstration, how all this might happen in the ordinary Course of Things. We should have been amused with the Animalcules of the Air, or the Exhalations of the Earth, the Number of Insects in the Water, or the Crudities in the Food, without having recourse to the Hand of Providence, or supposing in the least that it was the Effect of a divine Displeasure, any more than the common Occurrences of Life. And yet the Scripture teacheth us to look upon it as a Judgment of God, and that it was inflicted for their Sins, and more especially for the Sin of *David* in numbering them. Lastly, the same may be said of War, the forest of Evils which can befall any Nation. This inquisitive Men see plainly how it begins, how the Pride and Ambition of some lays a Foundation for it; and the

the Covetousness, Disappointment, and Revenge of others blow it up into a Flame. But still these are but Instruments of an higher Will, and have a Commission given them how far they shall go, and no farther. Man may design, but 'tis God that suffers it to be carried into Execution. 'Tis he that over-rules every Scheme of this Nature, and that consistently with the free Agency of Men, orders Where, and When, and to what Degree it shall take Effect. Thus the frequent Wars of the *Jews*, particularly that last with the King of *Babylon*, in which their Government was overturned, and they were carried away captive, had nothing in the Manner of coming upon them astonishing, nor was it at all different from what by a considering Man might fairly be expected. Many natural Causes might he assign to shew how the War was brought on, and many good Reasons why in the End it proved so fatal. But when he had done this with ever so much Accuracy, if he added no more, he would have omitted the main Article, since the War was of God. 'Twas he brought upon them the King of the *Chaldees*, *who slew their young Men with the Sword, and had no Compassion upon young Man or Maid, old Man, or him that stooped for Age; 'twas he gave them all into his Hand.*

To be short, the Case stands thus: Things brought about in the ordinary usual Way, are no less the immediate Effects of the Divine Power, than Things done in the unusual. This is the Account the Scripture gives us every where of it, and with this agree the latest and best philosophical Reasonings: Since no one Phœnomenon of Nature, not the most simple involuntary Motion, not even the Gravitation of heavy Bodies, can in any Sort be accounted for, but upon the Supposition

tion of the immediate Concurrence of God. And if the common Casualties of Life, much more must great and remarkable Events (as Things that command our Notice) be referred unto him as the immediate Author of them. Whenever therefore any signal Calamities befall a Nation, let the Manner wherein they happen, and the Methods whereby they are inflicted, be usual or unusual, they are to be look'd upon as providential Dispensations ; and however our modern Wits may term it Bigotry and Superstition, or others, in the Levity or Unthinkingness of their Mind, may call it natural (a Word, as they use it, of no determinate Meaning) yet Scripture and good Sense will tell us otherwise, will teach us to call them what they truly are, the Judgments of God.—Having thus explained to you what is meant by God's Judgments, and shewn you that there are such Things, I proceed,

Secondly, To shew what End they serve, and wherefore they are sent. Now an End they always serve, and a wise and good one too. They are called God's Voice, to make Men hearken ; his Scourge, to make Men feel ; and they are sent upon the Account of our Sins, either (when these are very great and crying) to cut off and to destroy ; or else to bring Men to their Senses, to shew them wherein they have exceeded, and strongly dispose them to amend their Conduct.—We cannot with Truth, and therefore in Justice we ought not to say, for what particular Sins, nor upon account of what particular Sinners, such Judgments are sent, nor should we conclude, that because they suffer such Things, that therefore they are greater Sinners than others ; but only in general that the publick Misfortunes that befall any Nation are the Judgments of God, and sent to them for the Punishment

nishment of their Sins. This to every one reading the History of the *Jews*, as it is set down in Scripture, must appear exceeding plain. They were a People tried with variety of Afflictions. They had severe and long Times of Scarcity and Want, were wasted with consuming Plague, and felt all the Miseries and Terrors of most bloody Wars with their Neighbours; and never did any of these Things happen to them, but they had Messages sent them by their Prophets, that these were Tokens of a divine Displeasure, design'd as a Chastisement for their Sins, with a View that they should leave and forsake them.—What *Isaiab* saith, chap. xxiv. 5. is the Purport of what was generally said by them all, *For because the Earth is defiled under the Inhabitants of it; because they have transgressed the Laws, changed the Ordinances, broken the everlasting Covenant, therefore hath the Curse devoured the Earth, and they that dwell therein are desolate; therefore the Inhabitants of the Earth are hurt, and few Men left; in the City is left Desolation, and the Gate is smitten with Destruction.*

It may be said there is no arguing in this Case, from the *Jews* to us *Christians*: That they were under a Theocracy, and God's Covenant with them was founded on temporal Promises; whereas we are under no such Stipulations, but are directed to look higher, even to the Prize of our high Calling, which is reserved for us in the Heavens. And 'tis true, we are not to take the Marks of Love or Hatred, of a final Love or a final Hatred, from any Thing that is before us: But whether we meet with the one or the other, are to use them as a Motive for our more diligent pressing forward, to obtain the Joy that is set before us. But though this be true, this is no Argument why God, as he is the Governor of the World, may not so dispose
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Events, as by them either to curb or encourage the free Agency of Men, and so make the natural Course of Things subservient to a moral Management. That God should in a general Way make some Distinction even here, betwixt those who serve him and those who serve him not, is a Point that is capable of very good Proof. In the first Place, it is agreeable to our natural Notions of Things, as is evident from the Behaviour of many Persons, who when in any Distress, and recollecting something remarkably bad in their Conduct, have presently look'd upon it as the immediate Infliction of Providence, for their Crimes. So *Adonibezek*, when he heard his own Sentence, reflecting upon his former Cruelties to others, he immediately cried out, *As I have done so the Lord hath rewarded me.* So likewise *Herod*, sensible of the Injustice he was guilty of in beheading *John*, when he heard of somebody, though of a very different Name, that was come vested with miraculous Power, he could not be persuaded but it was *John*, fearing no doubt he would shortly pay him a Visit, and inflict some signal Vengeance upon him. What these Men did, we in like Circumstances should do also; we see the Connection betwixt such a Behaviour and such a Train of Thinking; and fancy upon such Occasions, that we should feel such like Emotions.—Farther, consistent with what we feel in ourselves, is what we see in the outward Frame and Constitution of the World. There is an essential Difference betwixt the Tendency of some Actions, and the Tendency of others. Peace and Wealth, and Honour, naturally follow upon Virtue; and Want, Discord, and Disgrace, as commonly upon Vice. These Consequences are not accidental and precarious, they are really connected in the Nature and Order of Things,

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and succeed (unless interrupted by Violence) in the same way as Cause and Effect. If then from what naturally passeth in a Man's own Mind, and from what we observe in the outward Frame and Constitution of Things, it is so reasonable to think that great Sins, even in private Life, should meet with great Judgments, how much more reasonable is it to suppose it to be so in publick; and that Bodies and Societies of Men, when their Sins cry aloud, should more seldom fail to meet with a suitable Vengeance? The Remarkableness of their Sufferings may serve as an awful *Memento* both to themselves and others, that so, whilst they hear the Rod, they may fear that great and terrible Name, who alone doth all these Things.— Now this, which it is thus reasonable to think may be so, with respect to other Nations, as well as the *Jews*, the Scriptures have plainly told us is so. The seven Nations, upon whom the Children of *Israel* brought so dreadful a Destruction, had no special Covenant made with them, but were under the same common Government of Providence, that the other Inhabitants of the Earth were; and yet it is said, that when their Lands were laid waste with War, and their Cities destroy'd with the Edge of the Sword, it was because their Sins were grown great, and they had filled up the Measure of their Iniquity.

In the *Prophets*, we read of the Word of the Lord being sent expressly against the *Gentiles*, and Mention is there made of the Burden of *Tyre*, the Burden of *Damascus*, the Burden of *Egypt*, and this laid upon them, as Nations, for their immoral Behaviour. And, the same thing is hinted to us in those Words of *Isaiab*, xlv. 1. where God calls *Cyrus* his Anointed: Since from hence, it plainly appears, that *Cyrus* had a special Commission from
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God, and that he was sent greatly to distress Kingdoms, probably the *Medes*, the *Lydians*, and the *Babylonians*, the better to bring them to a proper Sense of God and themselves. From whence therefore we may conclude, that God ruleth over other Kingdoms, as well as he did over the *Jews*, and that when he bringeth upon a Land any of his fore Judgments, it is for the Sins of the People, and the Iniquities of those that dwell therein.—

Having thus shewn you what is meant by the Judgments of God, and proved that there are such Things, and shewn that they are sent by God, to People and Nations, for the Punishment of their Sins : Let us stop a little, and consider how the Matter stands with us, and what we have Reason to apprehend from the Manner wherein, of late Years, God hath dealt with us. Now, if we look back, to no very great Distance, we shall perceive the View to be gloomy enough. We have felt Variety of Affliction, and many and great are the Troubles which God hath shewed us. Not to mention the foreign War we are engaged in, (which from Beginnings talked of indeed, but little laid to Heart, is, in its Progress, become dangerous and expensive) we have had many domestick Evils. But a few Years ago, God open'd the Treasures of his Snow, and lock'd up the Earth and the Rivers with his Frost. There was neither Grass for the Cattle, nor green Herb for the Service of Men; but such was the Rigour of the Season, that Numbers of both perished with the Cold.—After this he shut up the Heavens that there was no Rain, and consumed us with Drought; he suffer'd not our Cattle to increase, but sent Leanness into our Soul, and destroy'd the Provision of Bread. And though this did not amount to a general Famine, yet was it little less in some Places,

and severely felt in all.—And when this Calamity was removed, and plentiful Seasons succeeded, God seemed to send his destroying Angel amongst us, and whilst the Meat was in our Mouths, to have cut down the healthiest amongst us. A general Sickliness spread itself over most Parts of *England*; insomuch that by the Bills of this City alone, there appears to have died, in that Year, betwixt thirty and forty Thousand. And though this did not seem to carry with it all the Rage of a Pestilence, yet such a Degree of Rage it did carry with it, as much commanded the Attention of that Time, and ought not to be forgotten by us now.—And though all this is come upon us for our evil Deeds, yet God's Anger doth not seem to be turned away, but his Arm is stretched out still. For many Months together, a most contagious Distemper hath been amongst the horned Cattle, and great are the Numbers that have been swept away by it. Unchecked by all the Methods that hitherto have been found out, it hath kept spreading and increasing, till now the Cry is grown general, at least in the Parts adjacent, and there is scarce a Place, whether Up-lands, or Low-lands, Meadows, or Pastures, where, in the Language of *Joel*, *The Beasts do not groan, and the Herds of Cattle are not perplexed, i. e.* destroyed. How far this may spread, or where it may end, we can no more tell, than how it began; God only knows, and he alone must determine that. It may be an Introduction to much sorer Evils, and the Mortality amongst the Cattle may be followed by a like Mortality amongst Men. But however this be, without considering what may happen, the Malady already is great in itself, and the Hand of God is visibly in it: And what completes the whole, and adds still to the Gloominess of our present Circumstances,

stances, is the very wicked and unnatural Rebellion, which is now broke out amongst us. It is true, the Horror of this at present is somewhat abated, since it is removed to a greater Distance; but it would be wrong to think the Danger is over, whilst we are threatened with such a formidable Invasion to support it.

Upon a Review then, this being our Case, I hope we may, without being exposed to the impious Scorn and Wit of vain Men, be permitted to speak of God's Dealings with this Nation, as Judgments upon it, and in Consequence of that, make this an Argument, why we should immediately think of acting as becomes us upon this Occasion, and enter into those Measures which are the most likely to preserve us, to hide, and cover us as it were for a Moment, until this Indignation is over-past? Which brings me to the

Third Head of my Discourse, viz. to shew you what ought to be our Behaviour, more especially at such a Time as this. And this we are directed to in these Words, *Learn Righteousness.*

By *Righteousness* I take it here is meant the whole Compass of human Duty, that Rule of Right whereby as reasonable Creatures we should govern ourselves in all our Actions, both with respect to God and Man. What it requires of us with respect to God, is that we should live in a constant Dependance upon, and Resignation to his Providence, and in a sincere Endeavour to walk in all his Commandments blameless: As Men, that we should faithfully discharge the Duties arising from the several Stations and Conditions of Life we are in: If married, that we should preserve that sacred Bond inviolable, and act in all Things as becomes that Relation; the Husbands treating their Wives with Love, Tenderness, and Respect; and the
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Wives returning it back in the amiable Ways of a winning Obedience.—If single, that we should be temperate in all Things, avoid all Filthiness of Conversation, and keep ourselves unspotted from the World.—If Parents, that we should shew a good Example in our Families, and bring up our Children in the Nurture and Admonition of the Lord.—If Children, that we should pay them Honour, study by our little Services to please them, and order our Behaviour suitably to their Directions. If Masters, that we should do what is just and equal to our Servants, not churlish, morose, and cruel, but treating them as we should like to be treated ourselves, knowing that we also have a Master in Heaven.—If Servants, that we should be faithful to our Trust, discharging our Duty not with Eye-service, but from a real Principle of Honesty; not as by Constraint, but with an hearty good Will.—And as to the rest of Mankind, whether we have Dealings with them, or Acquaintance only, or whatever our Intercourses with them are, behaving towards all with Justice, Candour, and Friendliness.

But because there are some Things wherein, as a Body or Society of Men, we are more generally deficient than in others; because too, though it would be a very great Presumption to say for what particular Sin or Sinners God's Judgments are brought upon us; yet since it is most likely that general Judgments should be sent upon account of Sins that are generally committed; therefore in all Instances of this Nature, we should be more particularly careful to put away from us the accursed Thing, and to reform.

Thus whereas Infidelity hath of late Years prevailed among us to a Degree unknown to former Ages, and Men (as it would seem) without giving

ing themselves the Trouble of examining into the Grounds of the Christian Religion, have treated it as a Fable, and rejected it with Scorn: If we, out of a certain Wantonness, or Levity of Disposition, have either been Authors or Encouragers of such Schemes, we ought to return to a greater Seriousness and Gravity of Temper, disclaim the Acquaintance, and the Counsels of such Men, and strive to do Honour to that holy Name which we have so impiously blasphemed. For Infidelity, whether we know it or not, is an heinous Sin. It is the same thing among *Christians*, that going after other Gods was amongst the *Jews*; as they rejected thereby the true God, so this is rejecting our only Saviour; and if under that Dispensation they *received a just Recompence of Reward for it, how can we ever hope to escape, if we neglect so great Salvation?*

Again, Swearing is another very general Sin among us. It is grievous to see how much it prevails amongst all sorts of People, more particularly amongst the lower Sort, from whom, upon any trifling Dispute, you hear little else; but even in publick, in the very Streets, are shocked with the most horrid Oaths and Imprecations. The ill Effects of this do not stop here, but are felt in the Courts of Justice. This Irreverence shewn to the Name of God, begets a Disregard to, and a Carelessness about the Promises we make, or the Truth of what we declare in his Name, insomuch that this common Swearing is attended with much false Swearing, and an Oath concerning Property is amongst such sort of People as little minded, as any other Oath. This then we should carefully avoid in ourselves, and openly discourage in others. For, surely it is a most crying Sin, and we may well dread the Consequence of it, since God hath declared

declared in one Place that he will not hold such Men *guiltless*, and in another *by reason of swearing the Land mourneth*.

Another Evil that hath been creeping and spreading amongst us, is the very loose, or rather irreligious Manner of observing the Sabbath-Day. Instead of a Day of Religion, it is now made a Day of Pleasure, nay (and so far as Men dare for the Penalty of the Law) of Business too. Instead of serving God, either Men are contriving to entertain or be entertained by their Friends, or when they should be examining into the Affairs of their Souls, are wholly employed in managing and settling their Affairs of the World. But these Things formerly used not so to be. Our Forefathers were a grave, religious Race of Men. They had neither Recourse to Business, nor Pleasure; to Cards, nor other foolish Diversions, to while it away; but they observed it in a Manner suitable to the Nature of it, in publick Worship, and private Devotion; in reading the Scriptures, and in meditating upon God's amazing Works of Creation and Redemption, or in doing good Offices of Charity and Humanity. And so must we, we must *remember from whence we are fallen, and do our first Works*, otherwise we shall certainly fare the worse. It is a very awful Introduction to the Fourth Commandment, where God saith, *Remember the Sabbath-Day, to keep it holy*, especially when by the Punishments he inflicted on the *Jews* for their Neglect, he hath taught us, that it is at our Peril if we forget it.

The last Thing I shall mention, as an Instance where we seem greatly wanting, is Humility. We have had (excepting some few Interruptions of late) a long Run of Plenty and Prosperity; and this Nation for these Fifty Years and more hath been growing
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ing rich and powerful to a great Degree. Now what the Psalmist observed in his Time, *that Man being in Honour hath no Understanding*, may I doubt be too truly said of us, that we being rich, and in Honour, have not had that proper Understanding of ourselves and of our Mercies we ought to have had. Instead of looking up to God, and reverently acknowledging him as the Author and Giver of all good Gifts, we have, both in our Speeches and Actions, been *proud against the Lord*, and have ascribed our Greatness too much to, and depended too much upon, ourselves. We have trusted in our Wealth, and boasted in the multitude of our Riches, thinking *our Hill was made so strong we should never be moved*. This hath led us into many hurtful and foolish Practices. We have given a loose to Pleasure, so that we are in a manner lost in Voluptuousness. In the Language of the Prophet, *we have filled ourselves with costly Wine, and anointed ourselves with the chief Ointments; we have eat the Lambs out of the Flock, and the Calves out of the midst of the Stall; we have chanted to the Sound of the Viol, and have took to ourselves many Instruments of Musick*; so that we are become weakened in our Strength, and effeminate in our Manners. This which hath debased us as Men, hath corrupted us as Subjects; it hath made us discontented, murmuring, and factious. Impatient of Restraint, we have been talking up for Liberty, till we were got upon the very Borders of Licentiousness. Our legal Government we have thought of, not so much with a View of keeping it, as of mending it, in which had we been permitted to go on, like Empiricks in other Trades, for one Hole we should have stopped, we should have made ten. Our Governours we have treated with a Familiarity favouring too much of Contempt, very freely talking over
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their whole Administration ; sometimes blaming them for doing too much, at other times for doing too little ; censuring this Measure, and condemning that, whilst the Thing we have been debating, perhaps we either knew nothing of, or judged wrong concerning it ; so that when the Matter hath come to be fairly stated, the impartial World hath generally, if not always seen, the Truth, and Fitness, and Propriety of the Thing to be all on the other Side.

In this way we have been squabbling so long, and have carried on our home Disputes with so much Animosity, that it may justly be feared our *common Enemies thought wickedly, that we were such ones as themselves*, and ripe to submit to the Yoak that they had prepared for us. But, Thanks be to God, we have very handsomely *reproved them*, and I hope in Time shall be able to *set before them in order the Things which they have done*. We have shewed them, that they were mistaken, that our Disaffection, though seemingly great, had not reached the Heart, but that we are untainted in our Allegiance. However, as what these Enemies of our Peace have done, and are still doing, sufficiently shews us whereunto these Bickerings of ours do grow, and since in this great Calamity we labour under, we may clearly see our Sin, it is to be hoped this will teach us Wisdom for the future, that every Man will smite upon his Breast and say, *What have I done?* And wherein he finds he hath done amiss, resolve that he will do so no more. Particularly that we shall trust less in our selves, and more in God ; that we shall return to a greater Gravity and Seriousness of Temper ; bring down our high Looks, and lower the Haughtiness of our Spirit, whereof hath come so much Squabbling and Contention ; that we shall be more easy and contented with what we have ;
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quiet and peaceable one among another, and zealously pay all dutiful Obedience to his Majesty. Not vainly and conceitedly aiming at, and meddling with, Things that are above us, but having our whole Conduct season'd with Humility, that truly Christian Grace, which when rightly understood, and duly practis'd, is highly acceptable to God, and approved of Men.

This is that Lesson of Righteousness which the *Prophet* saith, *when God's Judgments are abroad in the Earth Men should learn*; what therefore we, who have felt them in such various Ways, should more particularly think ourselves obliged to. The foreign War we are engaged in, the Sufferings since the Commencement of that we have undergone, and the present Mortality amongst our Cattle, are indeed awful Dispensations to induce us to be thoughtful and religious; but these, though very terrible, are far exceeded by that of a Rebellion of Subjects against their Prince. It is true, all Rebellions are not alike, and this we hope will not be of any fatal Consequence. But still, blown up and supported as it is by *France*, there is Reason enough for us to be fearful and jealous about it, since, as they exert themselves much to promote it, so if it should prosper, the Consequences would be hugely ruinous. Of all God's Judgments that befall a Nation, that of a prosperous Rebellion is the worst.

Famine and Pestilence, doubtless, are very dismaying; but as these are more immediately the Act of God, without the Agency or Interposition of Man, there is no one, I believe, but with *David* would wish, if he must suffer, That he might suffer by these rather than the other. Thinking it much better to fall into the Hand of God (for his Mercies are great) than to fall into the Hand of

Men. Of these Men more especially, since they are such a Collection, as, since the Irruption of the *Goths* and *Vandals*, were never let loose to subvert a Nation. The meaner Part of them are all Sons of Violence, bred up from their Infancy in Idleness, Thievery, and Cruelty; untrain'd by Education of any Sort, savage in their Manners, and ready for any Wickedness their Chiefs may put them upon. These Chiefs, some of them Men of desperate Fortunes, none of them of any very considerable ones; some in Violation of their oaths, others with Circumstances of the most shameful Ingratitude; all, notwithstanding an Acquiescence of many Years, and claiming the Protection of the Laws, which according to the Rules of good Faith should oblige them to a far different Behaviour, united under a Head, whose avow'd Design is nothing less than to subvert the present happy Establishment, and set his Father or himself upon the Throne of these Kingdoms.

This being the Case, what is there so terrible we may not expect from it? To say nothing of the many Miseries (Specimens of which in smaller Degrees we have already had) we shall see and feel before that fatal Day: Families ruin'd, Houses burnt, Towns plunder'd, and that frightful Sea of Blood he must wade through, 'ere he arrives to the End he aims at. To pass over these, as only the Beginnings of Sorrows, much worse would be in Reserve for us, and would follow after. The Throne which he had thus seized on by Force, he would have no other Way of keeping but by Force; by which Means we should feel ourselves under all the Unhappineffes of a real Tyranny. The Estates of great Part of the Kingdom would be render'd precarious, the Money'd ones all dissipated, and the Landed ones (of Protestants especially) under

der some goodly Pretence or other, seized either to supply his own Wants, or those of some hungry Favourite : Even the Persons of People of any Property would be insecure ; insomuch that the very worst of those Days of Liberty, in which heretofore we were so clamorous, and so full of Complaints, we should reckon among those of the Golden Age, in Comparison of the very best of this Iron one, which yet we should be obliged to bear, without being indulged the Liberty of a Groan. But bad as this is, we should still feel worse. As if it was not enough to enslave our Bodies, we should be enslaved in our Minds, and together with an absolute Power should have Popery too imposed upon us. For this you may depend upon, Wherever the Papists get the upper hand, There, in Time, and by Degrees, will Popery follow after ; it being a Tenet universally imbibed, and bound upon them by the consentient Judgment of their most learned Men, to extend their Religion as wide as their Conquest.— And what is their Method of extending it ? Is it by Mildness and Argument, and Persuasion ? No, then we should have little to complain of from them. Possessed as they are with a Notion of theirs being the only Way of Salvation, one would not wonder to see them desirous that all Men should embrace it : One should rather thank them, if in their great Charity for us, they in proper Ways reminded us of what they think our Error, and shew'd a Willingness not to *suffer Sin upon us*. But hope not, from Papists, for this Kind of Treatment : Hope not, from the Peaceableness and Inoffensiveness of your Behaviour, to soften them, or from the evident Reasonableness of what you have to offer, that they will suffer you to be quiet : They will be deaf to the one, and blind to the other : Your Reasoning they wont hear, and the Peaceableness and Gentleness

Gentleness of your Behaviour they wont see. The great Point is, what they call your Conversion, and that must be secured at any Rate; and when other Methods fail, Force, as it is the shortest Way, so is it the most commonly made use of. Mildness and Argument are tedious Ways of Conviction, and by Experience have been found unsuccessful too: No way so effectual to silence such Adversaries as Force, or to make them recant, as Punishment; and these they never fail to apply upon all proper Occasions: So that we might expect the Protestant Cause in this Nation would be entirely broken, and that we must all resist, either to Imprisonment, Banishment, or Death, or else submit to the Popish Religion; a Religion perhaps the worst that is professed upon the Face of the Earth. I do not say, that it is worse than no Religion, because were there to be nothing of this sort among Men, I do not see how they would differ from Beasts of Prey; and when once they were sunk thus low, it is not worth the Inquiry whether they are capable of being made to sink any lower. But this I will venture to affirm, that it is much worse than the very worst Scheme I ever yet saw advanced by the very worst Heathen that ever believed a God. The Absurdity of some Things which they insist upon to be believed, *viz.* Infallibility and Transubstantiation, are what no Man, that attends to his Reason, can assent to; and the Impiety of some of their Doctrines, such as no Man of any Honesty can practise. To pass over what their noted Casuists teach, “ concerning the Knowledge, Love, and Wor-
 “ ship of God, and the Love due to our Neigh-
 “ bours; concerning Sins of Ignorance, and wilful
 “ Sins; concerning precipitant Absolutions, vain
 “ Swearing, Concupiscence, and the sensual Plea-
 “ sures; concerning loose Conversation, and lascivious

“ vious Behaviour ; concerning Luxury, Gluttony, Drunkenness, and the Murder of Kings : ” To pass over all these, which they have explained in such a Manner, as quite to undermine the whole System of Morality, I shall only observe at present, that they teach as the Word of God, that Faith, Vows, Promises, Oaths, all may be broke ; nay, that 'tis a Man's Duty to break them, when they stand in Competition with the Interests of the Church. These Tenets it must be confessed they have the Modesty not always to be talking of and publishing, but then though often charged with them, they never had the Goodness to disown them. They have been declared and confirmed by the Pope, and two several Councils ; they have been publickly defended by their greatest Men, and by their Practice, upon any fitting Occasion, they have given us but too much Reason to think that the Generality of them very cordially believe them.

It is strange, that Protestants should not be more alarmed with these Things, and that there should be any so weak amongst them as to think, that because the Pretender's Son is said to have promised an universal Toleration, that therefore they shall have no Trouble on this Score, but shall be allowed to worship God every one according to his own Conscience: For as I observ'd to you about two Months ago, it is not likely that considering his Education, and the many Hardships which to be sure he thinks he and his Family have suffered from us, that herein he should speak his real Sentiments: Or if these are the Sentiments of his Mind, it is not likely that he should abide by them, when (if he is a Papist) he must believe he is doing God good Service by acting contrary to them, and that by ruining Protestantism, he is purchasing Heaven. When too he will have those about him, who

who will egg him on, and make him believe that good Policy, as well as Duty, require it of him. The late King *James* is said to have as great Regard to Truth and Justice naturally as most Men, and used to talk much of being *a Man of his Word*, infomuch that those who pretended to know him, affected to give him the Character of *James the Just*. But as soon almost as he had it in his Power, though he declared in Council his Resolution to act agreeably to the Laws of the Land, swore to it at his Coronation, and solemnly promised the same thing at the first meeting of his Parliament ; yet all this did not hold him. He broke through all with little Hesitation, and fell to work, as if he had laid the Scheme beforehand, that he would destroy, what after that he swore he would support. He declared that as he was old he must make haste ; and he acted as if he believed, that his All, his Glory here, and his Happiness hereafter, depended upon his establishing Popery in these Kingdoms. And 'twas not his Resentments, for no one then had provoked him ; nor a Regard to his Safety, for that was then in no danger ; but merely his Religion that made him do all this. This metamorphosed the Man, and turned him into quite another Creature ; from being a Lover of his Word, this made him avowedly and without Disguise to act contrary to his Oath, and to exchange the amiable Title of *James the Just*, for the odious one of Tyrant and Oppressor. The same Effect his Religion had upon him, the same it will have upon others. They in his Circumstances will act as he did ; and it would be Folly beyond Expression, by any smooth and fair Appearances, to suffer ourselves to be lull'd into a fatal Security, and to hope for Peace, when both Reason and Experience tell us, that under such Men, actuated by such Principles, there can be no Peace.

And

And now my Brethren, this Rebellion being a Judgment so big with Evils, and it being sent us by GOD for our Sins, let us pause a little and consider it well: Let us *commune with our own Heart*, not only here, but at home, *in our Chamber, and upon our Bed, and be still. And then let us stand in awe, and sin not.* Let us do this, and the Danger would soon be over, possibly with our Country, but most certainly with ourselves. We might then hope GOD would turn from the Fierceness of his Anger, and be gracious to his People. A national Repentance had this Effect once, and why may it not have the same Effect now? He is the same good GOD still, slow to come to Extremities, and of great Pity; and if we would-but turn to him, and put away the Violence that is in our Hands, he also, it is likely, would recede from the Evil which otherwise he may have designed us, and embrace us with Mercy instead of Judgment.

But if this should not be so, if the Decree should be gone forth, and the Day should be come, when we must *pass as the Chaff before the fierce Anger of the Lord*; yet be assured of this, that all ye who with *Meekness have wrought Judgment, and sought Righteousness*, shall have GOD's Blessing; it may be ye shall be *hid in this Day of his Anger*; but most certainly ye shall be rewarded in the *Day of the Lord Jesus*.

F I N I S.

Now my Brethren, this Rebellion being a
war against God, and it being his will
that we should be his people, let us
consider it well: Let us remember that our
land is not only here, but at home, in our
hearts, and even our feet are in it. Let us
let us stand in awe, and let us not be
and the danger would soon be over, possibly with
our Country, but most certainly with ourselves.
We might then hope God would turn from the
iniquities of his people, and be gracious to his
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would recede from the evil which otherwise he
may have designed us, and embrace us with Mercy
instead of Judgment.

But if this should not be so, if the Decree should be
gone forth, and the Day should be come, when we
must appear at the Great Tribunal, let us then
fear; yet be assured of this, that all ye who wish
to be saved, must have God's Blessing; it may be ye
shall be bid to stand in the Day of Wrath; but most
certainly ye shall be rewarded in the Day of Grace.
Lord Jesus.